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DRACONTIAS

NO. 4 2008

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Dracontias

No. 4 2008

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Melez!

The Swiss alchemist and doctor Paracelsus had as a motto: *Alterius non sit qui suus esse potest* – “May no one, who can be his own master, belong to anyone else”. To reach the amount of autonomy, which is demanded to be one’s own master is a long process in which dedication, discipline, humbleness and patience are demanded, if one is to reach the final goal. Draconian initiation leads to ultimate autonomy and autonomy can paradoxically only be achieved through co-operation with others.

As a step in increasing the communication between new members and those initiated in Dragon Rouge, our forum on the webpage has been given a new form. We would like to encourage all our members to take part in the dialogues on the forum; it enables conversations around the themes that are expressed in Dracontias and in Dragon Rouge. To register at the forum contact administration@dragonrouge.net. On the forum you will also be able to ask questions and share experiences.

In this issue of Dracontias we find an article about Egyptian concepts regarding the soul, which gives a good introduction to historical perspectives on astral workings of today. Tommie Eriksson publishes the first part of a series of articles about the Tantric tradition from a dark magical perspective, also including aspects discussed and worked with during the magical week 2008. Alberto Brandi writes about the Left Hand Path and Lodge Sinistra also contributes with a working from the Magical Week which is based in Lycanthropy, shape-shifting and the astral animal forms.

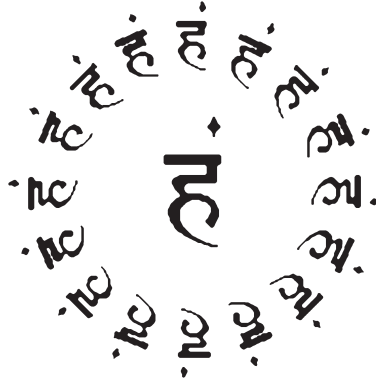
HDHM!

Editor Thomas Karlsson. Layout T. Ketola. English translations from Swedish by Tommie Eriksson. Front cover serpents by KTL, based on a fresco at Pompei.

For opinions or suggestions, please write to administration@dragonrouge.net.

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TOMMIE ERIKSSON

Tantra and the Left Hand Path

PART I

The Tantric tradition is one of the most advanced and interesting magical initiatory structures that exist in the world; it is also one of comparatively few that still has active practitioners within a broad social and geographical spectrum. Many wanderers on the Left Hand Path have begun here, or have been led here. In Dragon Rouge, the Tantric tradition has a pivotal importance as one of the four pillars of G.O.T.A., the main magical currents of the order. This series of articles will attempt to present an overview and to analyse aspects of the Tantric tradition that are interesting for Dragon Rouge, and place them in the perspective of our magical system. This introductory article will be a necessary, though rather brief and limited, overview, but will place Tantra in the context of the history of religion and also, to some extent, the Left Hand Path. The upcoming article will deal with how the concept of Amrita is viewed in certain Tantric cults in the process of self-deification, with more focus on the Left Hand Path and also present theories regarding the Chakras and a practical working. A book is in preparation which will more in depth present, from a dark magical perspective, also Vamachara, the Yogini-cult, the four directions in Kaula, Shunya, Kaivalya and how the Tantric tradition can be used in dark magical work.

AN HISTORICAL OVERVIEW

Tantra is a commonly used term to categorise an Asiatic, mainly Indian, tradition that has complicated origin and several branches. According to professor David G. White, Tantra is of Indian origin and the word itself comes from the Sanskrit root “tan” which can be translated as “to stretch”¹, “net”² or “tradition”. Since the term has often been viewed as meaning tradition or “system”, there are interesting similarities to the Qabalah, which is also a magical movement within a larger world religion describing both theories regarding cosmology, initiation, rituals etc; and it is also associated with an alphabet – here Sanskrit – which is the base of much of its theory and practise.

The term in itself is mainly associated with those texts called *Tantras* that can be traced back to around the mid-first century. They are hard to date exactly, although there are Tantric elements in several other texts, such as *Atharva Veda*, the *Upanishads* and the *Puranas*. The perhaps most central influence is the Shramana movement, a shamanic tradition that flourished in northeastern India, and which has had a major influence on the Upanishads. The word *Shramana*, which can be translated as “one who strives” or “to struggle” have probably influenced the use

of the word Shaman in surrounding territories in Central Asia. The Shramana movement brought with it an emphasise on inner esoteric strife towards enlightenment and immortality; they lived outside society alone or in separate disciplined circles of ascetics. The strong influence from the Shramana tradition brought terms like karma, reincarnation and enlightenment into the Vedic culture. In the *Brahmanas* there are thoughts regarding the significance and power of the Vedic sacrifice, and in the Upanishads this divine force came to be seen as existing within man. This power could be actualised within man, through for example meditation.

Here we can find a transformation from the Vedic sacrifice, where the divine power exists outside man, to a situation where it can be found within man; this may signify a step towards the accomplishment of personal deification, which is characteristic of the Left Hand Path. It can also be viewed as likely that the flourishing of the Tantric culture began here, for even if Tantric elements had been found before, one can here see how the focus on the individuals personal work with the inner force through rituals, meditations and symbols arises and infiltrates the entire Asian religious world.

Before moving on, it may be beneficial for our study to examine some academic definitions of Tantra. David G. White writes in a discussion regarding the definition of Tantra:

The picture that emerges is rather one of a complex array of ritual, theoretical and narrative strategies that are specific to their various religious, cultural, sociopolitical, geographical, and historical contexts. Yet for all this, there nonetheless exists a grouping of common denominators that should permit us to classify these as so many varieties of a single tradition, the 'there' of Tantra.³

And later he delivers what he describes as an "working definition" of Tantra:

Tantra is that Asian body of beliefs and practises which, working from the principle that the universe we experience is nothing other than the concrete manifestation of the divine energy of the godhead that creates and maintains that universe, seeks to ritually appropriate and channel that energy, within the human micro-

cosm, in creative and emancipatory ways.⁴

The scholar Dr. Hugh Urban also formulates an interesting thought regarding the Tantric term; a term which according to Urban is not easy to follow and categorise, namely that Tantra is a changing and flowing tradition which is not discovered by searching for a red thread, but by finding the many overlapping fibres.⁵

Tantra came to influence and be part of much of Asian religion, from the 5-6th century and we can find Vishnuitic Tantra, Shivaite and Shakti Tantra, as well as Buddhistic Tantric traditions in a number of countries and variations. The Tantra was expressed in the *Shastras*, texts, but were at large as much of the Indian corpus originally most likely an oral tradition, going on, since no one knows how long. The Tantras were often written as a dialogue between Shiva and the goddess. In the Shiva Tantra, he is the teacher and the goddess is the student, in Shakti Tantra, it is the reverse. In Vishnuitic Tantra it is Bhagavan who teaches Shri/Lakshmi. According to Flood this emphasises the important of the guru, the spiritual master and teacher. The Tantras are also according to Flood difficult to understand and interpret since they were compiled and written down in a living oral traditions which often demanded a guru to interpret and decode the manuscripts.⁶ The initiatory aspect of Tantra must be viewed as central, since this by all accounts is texts written by dedicated practitioners for an intended audience of dedicated practitioners; the texts were also often consciously written in a complicated manner, or by persons who lacked necessary skills in Sanskrit grammar – both demanding extreme skills of the translator. From a purely magical perspective this puts the concept of interpretation in an interesting light, since the texts, emically, were viewed as channelling from the gods and based in practical experience – thus a magician who is in contact with the forces may make his own interpretations based on a solely subjective magical approach, though this will have mainly a subjective significance. The importance of the guru is expressed thus in some texts:

Resort to a Kulaguru initiating into Shakti by every effort.⁷

Only the knowledge imparted by a guru, through his lips, is powerful and useful; otherwise it becomes fruitless, weak and very painful.⁸

Through initiated work with Tantra the adept may attain certain *Siddhis*, magical abilities, and finally reach personal divine states of existence when the Kundalini has arrived to the highest levels. The guru is not necessarily a physical person since there are numerous examples in the Tantric literature of Tantrics who have been taught and initiated by Shiva or the goddess directly, if not by the Yoginis and historical masters that is contained in the tradition.

Tantra makes no difference between the castes, does not forbid intoxicating beverages and sexuality, but incorporates these elements and invites to sexual rituals between the castes – everything within the frames for the initiatory work for individual deification. This is something that one also finds in the famous Panchamakara rite, also known as the 5M rite. This is a ceremony which has five moments, all beginning with the letter m. They are *Madya* (wine), *Matsya* (fish), *Mamsa* (flesh), *Mudra* (some kind of grain or beans) and *Maithuna* (sexual intercourse). This is the classic example of antinomism in Tantra.

A central aspect in Tantra which could be viewed as radical in relation to the other more traditional religious structures of the Indian world is that it has a generally positive view on matter and the body, and that one can reach enlightenment not in spite of, but because of, a life which includes things that are, traditionally, forbidden. Matter and the body is in Tantra viewed as an expression of, or de facto, as the body of the goddess; the goddess Devi is also associated with time and the name Kali is according to Feuerstein the feminine form of Kala which means “time”, “death” or “black”. The goddess has several forms and names, for example Durga, Kali, Parvati, Shri etc. The world illusion is in the Indian tradition, not

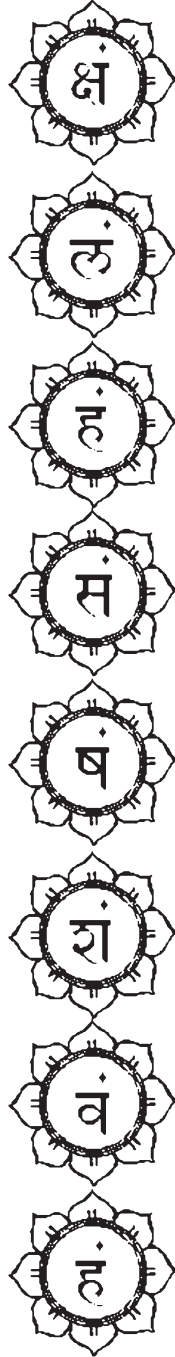
least in the Vedanta, named Maya, which can be compared to the Maya-Shakti, pivotal to the Tantrics which implies that the power of the goddess can be found in matter.

...the Vedantic view of the world as imprisoning Maya and the Tantric view of the Goddess as a limitless source of energy, Sakti...⁹

Shiva and Shakti are the two most pivotal aspects of the outmost reality and also as principles within man. Shiva is viewed as the principle of consciousness, a pure “I” which does not have to include “I am” or “I am here” as Feuerstein mentions.¹⁰ Shiva is commonly seen as corresponding to the head, or, Ajna Chakra, in the subtle body of man.

According to different Tantric sources, it is either Shiva or Shakti who is the most central deity – besides those Tantras that are focused on Vishnu, which will not be discussed here, and neither will the Buddhistic or Jainistic canon. Shakti is seen as personifying the energy, also known as Kundalini, that the Tantric can awake and allow to raise up through the channel (*Nadi*) known as *Sushumna*, which is according to the Tantric tradition in the spine. Around the Sushumna there are two lesser channels known as Ida and Pingala which are associated to the moon and sun respectively. The Tantric awakes this fire from the Muladhara, also known as the *Kalagni* (the fire of time) and as it rises it devours karma, time and space when it finally unites with Shiva at the Ajna chakra. At this stage, the Tantric reaches *Jivanmukti*, which means that Moksha or Msukti has been reached while still alive inside the body, an individual deification.¹¹ Here, if the Tantric belongs to a

Shivaistic order, may become what is generally known as a “second Shiva”. According to the Tantrics, there is already one Shiva, and the divine status is looked upon as an imitation of Shivas state. This may be associated to how an adept of the Left Hand Path strives to become like Lucifer.



Shiva is generally viewed as the passive aspect, in the sense that through his extreme yogic concentration and power, he attracts the dynamic Shakti. Only when the Tantric has reached the outmost focus, like Shiva on Kailash, can Shakti arise and unite at the Ajna Chakra.

The most known system of energy centres, which includes six or seven levels is used by most Tantric schools and has its origin in the Kubijika school from the 11th century¹². Kubijika was a goddess whose name can be translated as “the crooked one” and whose name is associated with the Kundalini, which according to White can be translated as “she who is coiled”. The various Chakra levels are commonly illustrated as lotus flowers with a certain amount of petals for every level, but it is also conceived as metaphysical cities, like the Manipura means “city of jewels”.

Sanskrit and its signs is also important symbols for Tantric initiation. The goddess creates the Cosmos as a circle which contains all the Sanskrit signs and they represents 52 steps towards enlightenment. Many examples of this can be found, as emphasised by Dr. George Feuerstein:

The teacher is the first letter of the alphabet.
The student is the last letter. Knowledge is the meeting place. Instruction is the link. (*Tattiriya Upanishad 3.1.1*)

In conclusion, there are also many Tantric traditions that uses the Sanskrit alphabet in itself as mantras and makes it a concrete step-by-step path towards illumination. It is interesting to note that the last sign, the glottal fricative ha, denotes numerous interesting aspects, not least the Kundalini, Shiva or Bhairava, paradise, death and blood, which could be associated to the dark, unknown or emptiness, which is also known as *Shunya* in Sanskrit. Also worthy of noting is that the labial nasal ma, which characterises not only the 5M rite, but also the great dark mother, is the last sign of the 25 central consonants which can be grouped in phonetic and esoteric speculations. The first sign in this group is the velar ka, and by adding the first and last signs in this group we reach the word Kama, denoting erotic love or sexuality, the basis of Tantra. These, perhaps seemingly random combina-

tions are mentioned only to express that the Sanskrit alphabet is a mystery that can be used to create mantras, sigils and magical concepts much like the Aiq Bekr in the Qabalah. The term “aham” or “I am” denotes according to Abhinavagupta the highest individuality by a being the first sign in the entire Sanskrit alphabet and thus symbolising the first movement of consciousness, thus creation; ha in its centre as the power of the Kundalini, and finally m which denotes the closing of the circle, a return to the dark mother, Kali, as a god, a second Shiva expressing the highest and most extreme individuality.

* * *

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FOOTNOTES

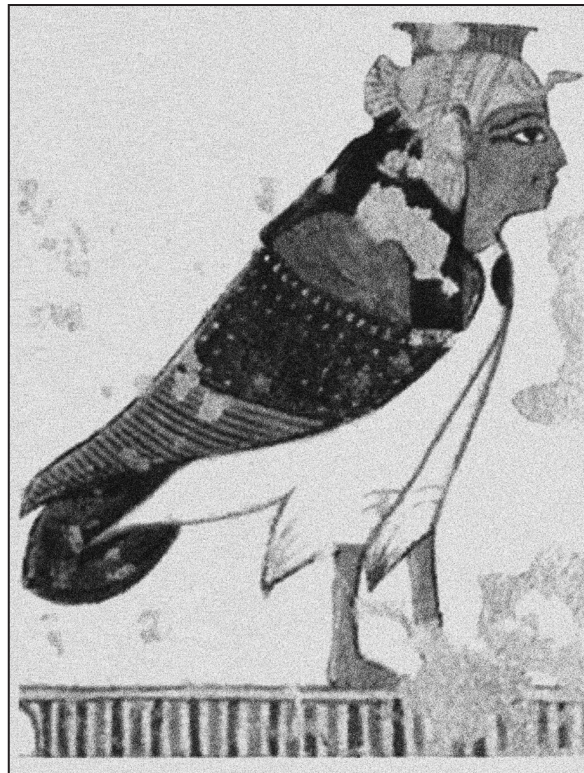
- ¹ White 1996, p. 1.
- ² Feuerstein 1998, p. 1.
- ³ White 2000, p. 5.
- ⁴ White 2000, p. 9.
- ⁵ Urban 2003, p. 43.
- ⁶ Flood 2002, p. 159.
- ⁷ *Yoni Tantra*, p. 18.
- ⁸ Shiva Samhita.
- ⁹ White 1996, p. 222.
- ¹⁰ Feuerstein 1998, p. 77.
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- ¹² Flood 2002, p. 99.

Ba

ANNE L.

In ancient Egypt we can find several complicated conceptions regarding the soul and the body, unquestionably wider and more multi-faceted than what is generally ascribed to contemporary man. The heart was ascribed additional qualities and also other parts of the body could be the seat of feelings and thoughts. Some terms, such as Ba, Ka and Akh, is not commonly translated since they lack any specific equivalent in modern languages. There are, however, certain similarities to terms that are used magically, and the Ba could be compared to the Daemon.

Ba is a term which occurs already in the Pyramid texts from the Old Kingdom; it is generally associated to life after death and is rarely found in the context of the common man, but is mentioned in a text from the Middle Kingdom named *Debate Between a Man Tired of Life and His Ba* which clearly indicates that also common people have a Ba. In the Coffin texts from the Middle Kingdom the dead is identified with the Ba of different gods while the Pyramid texts claim that the Ba is with



the dead. In the *Book of Coming Forth By Day* (*Book of the Dead*) the ba of the dead is taking part in the regeneration process which has its parallel in the unity of Ra and Osiris every night which is a prerequisite of the cyclical rebirths.

Outside the actual soul term, the Bsa could be used in other ways. The Ba of gods could be special manifestations of them; the Ba of Ra could be the sun while the Ba of Osiris could be the Apis bull. Also kings could have these specific Ba and in the Old Kingdom the pyramid of a king could be named his

Ba, also a man of state could bear this title.

The Ba is mentioned in the Creation as early when the first divine couple Shu and Tefnut were created. In a coffin text, spell 75, Atum claims that he has created the Ba of Shu so that it is to be able to go behind the god so that Atum shall know what he knows. The Ba is a watcher that follows and collects material which is passed on and is simultaneously close to the person it follows and the knowledge that the Ba reaches is supposed to be used in communication – a person should listen to his Ba

to avoid ending up in a locked position of not being able to move on and integrate with the world. Metaphorically this can be viewed as the Ba burning the corpse.

From the perspective of the soul, the Ba can be considered a form of link between man and the other side. It is divine in nature and may bring information from the world of the dead. It was often written with the sign of a bird and also the first images that are found in the New Kingdom sees it expressed as a bird, but sometimes with a human head. It was here believed to fly by day but returning to the dead body to spend the night there. The false door of the grave was for the Ba to fly out and in. Through the Ba, the deceased gained the freedom to move between the worlds and also to contact the Akh and Heka force. However, the Ba shall not be associated solely with the dead and graves, but is rather a conception of the soul which stretches over both life and death. In ancient Egypt the limits may seem tangible between life and death, because of the great process of death, but in actuality death was a continuation of life and the living and dead had close contact. This is revealed by the traditions of the living to socialize with the dead in the form of visits and celebrations around the graves, the sacrifice to keep the dead nourished in the grave and the view of the afterlife as not only containing a paradise but also a continuation of this life, though constituting a better existence.

Both the heart and the Ba stores knowledge but in the court it is the heart that is weighed against the feather of Maat to grant the entrance to the next world or not. The heart was viewed as a centre for memory, thoughts and feelings, and may thus be viewed as the conscious part of mans mental world and the one that is possible to judge. The Ba on the other hand may be likened to parts of the unconscious and is also active when the normal mind is not while it is also a concept that may exist outside the human body, since one could communicate and discuss with ones Ba. The term can be viewed as a soul counterpart to the part of the body which acts automatically through breathing, heartbeats, digestion etc.

In the process of regeneration the Ba is important and in images the Ba of Osiris is shown in the same way as his wife Isis when she in

bird form unites with him and this becomes pregnant with their son Horus. Through the unity between the Ba and Osiris a new form of himself is created, a son-form. The Ba is created from his semen and is also his son, and the one helping to create his son. In some texts the Ba becomes Ra and is reborn in the morning.

Debate Between a Man Tired of Life and His Ba is about a man who is bitter and devastated over the fact that all old values has been turned upside down and he no longer recognizes himself in the land in which he was born. He calls for honour, justice and order but Maat is no longer ruling. Thus, he wishes to journey to the afterlife, which he tells his Ba. The Ba, on the other hand, is of another opinion and tells the man to accept life as it is until the day the both of them will go together to the next life. In the conversation the Ba puts forward a comparison between the both of them which is like the relationship between man and wife, and that they depend on each other. The message of the Ba is that the man should not seek death in advance, since he then will miss out on the experiences and knowledge he will gain in life.

The Ba corresponds to knowledge and it is conceived also with the nourishment of the wisdom which is stored and those who feeds their Ba with it have a good Ba that flourishes. This knowledge is not merely, however, theoretical knowledge but rather denotes a form of consistent wisdom. It is important also to have a good relationship with ones Ba, ones inner aspects; since the Ba drives progression and maturity forward, it enlightens and guides, it puts together daily information which it transmits through nocturnal and meditative states of consciousness.

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A Ritual Manifestation *of* Astral Animal Forms *for the* Purpose of Shape Shifting

BY THE LODGE SINISTRA CIRCLE OF WITCHCRAFT

About Lodge Sinistras circle of witchcraft.

Esoterical Witchcraft came to be in the cross-roads of european folkmagic and esoterical and occult speculations from the end of the witchcraft-processes through the 19th and 20th centuries – when most of its current technique were realized. During the 19th century, speculations on witchcraft resulted in ritual magical practice, anticlericism and antichristian polemic, and were embraced as another esoteric tradition within the esoteric fields of initiatory orders active around the turn of the millennium. This esoteric witchcraft is a complex tradition that must not be confused with the wicca-movement, which, even though that one as well has historical roots back to the same cultural milieu, has evolved in a completely different way.

Lodge Sinistras circle of witchcraft is working with experimental technique within an European witchcraft tradition interpreted in the light of the draconian initiation. The circle combines an esoteric ritualmagical tradition with folkmagical ideas and practices from Swedish and European early-modern time.

Shapeshifting and lycantrophy was often important facets of the premodern and early-modern idea of the European witch. That werewolves and witchcraft were linked to-

gether in the same concept of the church and theologians is clear but research also shows that some forms of shapeshifting actually was a part of the folkmagical practices within some areas in Europe. This area were also one of the most fascinating in the eyes of the representatives of the 19th century occult renaissance and writers such as Eliphas Lévi and Stanislas de Guaita sought to explain the shapeshifting of the witches through the theories of their occult tradition.

During this time the idea of an astral or eteric shapeshifting were put forth, an idea that would seem closer to the actual folkmagical practices than the ideas of the church.

These ideas were later to influence the modern European Left Hand Path-movement, when it, or it's sources of inspiration started anew to call out for these kinds of esoteric practices. Shapeshifting, lycantrophy and similar practices is indeed no small part in the systems of Austin Osman Spare, Kenneth Grant and Michael Bertiaux. In the qliphotic qabbalah, shapeshifting is connected with the 17th qliphotic tunnel Parfaxitas, and the 19th tunnel, Qulielfi . In the ritual we will come to perform we will see a type of shapeshifting that is built on the ground of the synthesis of modern occult theories and European folkmagic, with a focus on Swedish material.

The goals of the ceremony

The classes of results given here are founded upon experiences of heavy magical work with similar techniques. In order for the ritual to induce strong results of the kind given in class i or results of class ii a high level of skill in visualisation and familiarity with ritual work are needed.

Preparational work and experience of astral magic is helpful.

CLASS I. TRADITIONAL INVOCATORY

a. An abstract contact with the principles behind the chosen form and a strengthening of corresponding characteristics in the personality.

b. A strengthened vitality.

CLASS II. A CLOSER CONTACT WITH THE ANIMAL FORM. PRIMARILY IN TWO WAYS.

a. Visions of the animal form in dreams and astral experiences.

b. Astral shape shifting. Dreams and astral experiences were a transformation to the form of the animal occurs. This strengthens the etherical and astral bodies and can result in longer and deeper astral experiences.

The Ritual

i.
Follow the priest in the vibration of the vowel "I". In your minds eye see the sign of guardian of the east as it is drawn by the priest in the astral light. When you inhale see the force flow into the sign and cause it to glow.

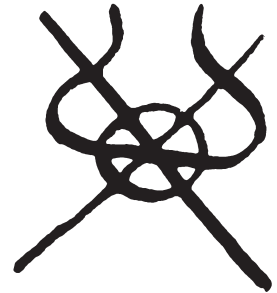


Follow the priest in the vibration of the vowel "E". In your minds eye see the sign of guardian of the south as it is drawn by the priest

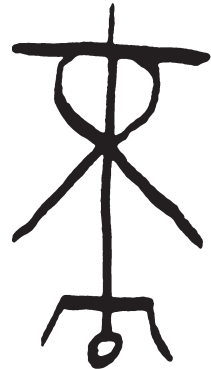


in the astral light. When you inhale see the force flow into the sign and cause it to glow.

Follow the priest in the vibration of the vowel "A". In your minds eye see the sign of guardian of the west as it is drawn by the priest in the astral light. When you inhale see the force flow into the sign and cause it to glow.



Follow the priest in the vibration of the vowel "O". In your minds eye see the sign of guardian of the north as it is drawn by the priest in the astral light. When you inhale see the force flow into the sign and cause it to glow.



ii. The summoning of the crossroad

Priest:

*Here we stand at the centre of the crossroad
Where east is west and west is east
Where deep is height and height is deep
Where light is dark and dark is light
Where night is day and day is night
Where god is man and man is god
Where beast and man is one with god!*

All:

Where beast and man is one with god!

iii. The invocation of Baphomet

Priest:

*He who would know god
Must seek among beasts.
Let Him be exalted, who causes things to bud
and blossom!*

All:

*Let Him be exalted, who causes things to bud
and blossom!*

Priest:

*The pride of the peacock is the glory of god.
The lust of the goat is the glory of god.
Let Him be exalted, who causes things to bud
and blossom!*

All:

*Let Him be exalted, who causes things to bud
and blossom!*

Priest:

*He who would know spirit,
Must search in flesh.
Let Him be exalted, who causes things to bud
and blossom!*

All:

*Let Him be exalted, who causes things to bud
and blossom! Let the gathering form two cir-
cles one outside the other and move around
the manifestor of Baphomet to the beat of the
drum. Let them transform the manifestor to
the image of Baphomet in their minds eye and
when they draw breath let them feel as if it
were that image, seated in the centre of the
circle, that breathed. Also let them feel as if
the god was the center of the world and the
center of gravity pulling them into its might.
Let this continue until the presence of the god
is felt.*

Baphomet:

*Where one man gathereth himself together in
my name, there will I leap
forth in the midst of him!
It infuses the chalice with the force, vitality
and enthusiasm of the
rite and hands it to the chalice-bearer who
passes it around the circle.*

iv. The manifestation of the animal form

Once the chalice has been sent around the cir-
cle the gathering visualises its vitality in the
form of a sphere of light centred in the area of
the throat. Sleeping in this sphere is the em-
bryo of the animal form that is to be mani-
fested.

F(LATUS)

The priest:

Oh, the image of God is in my breath, clothing

itself in flesh.

All:

I

I(GNIS)

Then let the gathering visualise the force in a
sphere of light in the area of the solar plexus.

The priest:

*The image of God is in my passion, clothing
itself in flesh.*

All:

E

A(QUA)

Then let the gathering visualise the force in a
sphere of light in the area of the navel.

The priest:

*The image of God is in my blood and sweat,
clothing itself in flesh.*

All:

A

T(erra)

Then let the gathering visualise the force in a
sphere of light in the area of the base of the
spine.

The priest:

*The image of God is in my flesh and, clothing
itself in flesh.*

All:

O

Then everyone present visualises the animal
form in front of themselves being connected
to them by an umbilical cord of etheric mat-
ter. When they draw breath they visualise how
the animal form is drawing breath and that it
does this by drawing in etheric matter through
the cord. This visualisation continues until the
priest rings the bell.

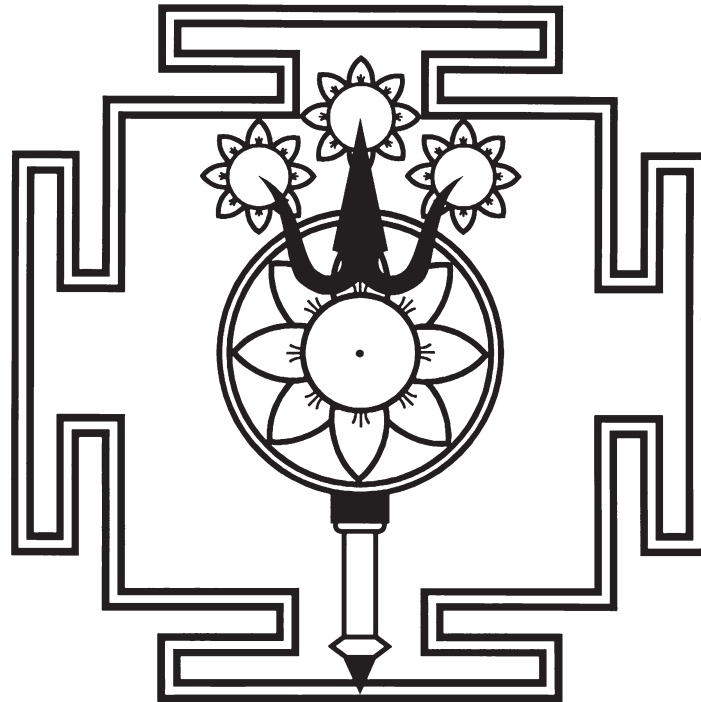
ALBERTO BRANDI

Monism and Dualism on the Left-Hand Path

A Brief Consideration

In today's esoteric circles it is common thought to associate monotheistic cults as Christianity, Islamism and Judaism to a dualistic view, while modern occult thought, neopaganism, etc. are commonly associated to monism. As it is often the case with these broad religious categories, it is difficult to relate today's current of the left-hand path merely to one philosophical school or the other, nor it is possible to draw conclusions basing one's knowledge on secondary sources.

If we turn our glance toward's Indo-Tibetan Tantras, we find some interesting food for thought. *Tantra* is a Sanskrit word we can loosely translate as "tradition", "transformation", "continuity" (Gnoli 1962; Norbu 1999; Bhattacharyya 1999) and describes the religious philosophy generically centered around the cult of *Śakti*, the universal feminine power. Tantra is built around 92 holy texts, known as *Śruti* (Sanskrit: "what has been heard"), that have been produced over a relatively long period of time in different sects that show different approaches to the revolutionary thought of tantric religious thought and spiritual practice.



The trident (triśulābija maṇḍalam), symbol and yantra of Parama Śiva, representing the triadic energies of parā, parā-aparā and aparā śakti.

Sixty of these texts are the so-called *Bhairava* Tantras, whose main philosophical characteristic is their *Ābheda* – ("undifferentiated") and therefore totally monistic in nature – approach. The major school related to these Tantras is Kaśmīr Śaivism. Ten holy texts, the *Śiva Tantras*, are *Bheda* ("differentiated") and therefore dualistic; eighteen more (the *Rudra Tantras*) belong to the so-called *Bhedabheda* philosophical

school, "differentiated yet not differentiated", neither monistic nor dualistic, but rather a complementation of these two approaches, and are characteristic of the Śaivasiddhānta sect (know also as Tamil Tantrism, typical of Southern India and of Sri-Lanka). We find the speculations of the *Bhedabheda* quite interesting and a possible paradigm for contemporary Left-Hand Path manifestations of this current, as incarnated in Dragon Rouge.

This school maintains that the individual souls, or *jīvas*, yearn for salvation. The *jīvas* are not Śiva, but are made of the very same essence: according to the Śaivasiddhānta, Śiva is part both of the limited souls than of an essence that is something else. The central part

of this doctrine claims that the liberation of an individual soul does not end individual existence: after the liberation, they enjoy a special relationship to the god Śiva, the mentioned *Bhedabheda* metaphysical state. In such a state, there is a duality between the god and the adept, whereas the former represents “totality” and the latter “the partial”. The adept, even if ascending to the heights of spiritual attainment, keeps his individual existence yet he is in a communion with the higher principles, entering the state described as *sāmarāśya* (Ronconi 1987).

The experience of metaphysical transcendence is here not an annihilation, as in the Christian *unio mystica* or in Vedic orthodoxy. The very same karma created by *samsāric* life is erased so that those who were able to get liberated while still alive can move, free of boundaries, towards the state of *sāmarāśya*. This view is revolutionary to say at least in its union of monism and dualism in a unified conception of the praxis and theory of liberation, and very connected to modern formulations of the goal in the Left-Hand Path, consistent with such definitions as that provided by Stephen Flowers:

Essentially the left-hand path is then the path of non-union with the objective universe. It is the way of isolating consciousness within the subjective universe [...]. Where the right-hand path is theocentric (or certainly allocentric [...]), the left hand path is [...] soul/self-centered. (S. Flowers, *Lords of the Left Hand Path*, Rûna-Raven Press, 1997, p. 3.)

A dynamic and undogmatic organization like Dragon Rouge surely has much in common with a *Bhedabheda* perspective. The higher assumption is the apparently monistic one that “All is One”: from this point of view dualism is perceived as a distortion when trying to create a moralistic and value-concerned opposition between dyads as good-evil, light-dark, creator-creation. The inherent conception that all is one is relevant only to those who attained very high states in dark magical practice, the Siddhas of the Tantric tradition. One has to realize that the game of polarities among couples of opposites actually produce a huge power and is important as it generates the necessary magical and philosophical

friction that makes the steps and the evolution into the dark worlds possible. As Thomas Karlsson states:

spiritually and existentially, certain qualities and principles in the old opposite couples [...] can be re-evaluated but not erased. We may reconsider night from symbolising terror to symbolising hidden wisdom, but the night will not be light, even if we would deny the differences between night and day. (T. Karlsson, Preface to A. Brandi, *La Via Oscura. Introduzione al Sentiero di Mano Sinistra*, Atanòr, 2008, p. 14, English translation by T. Eriksson.)

Dualism and monism are two faces of the same coin and are both invaluable tools of magical progression; the sinister approach to the final goal is dualistic and monistic at the same time, going beyond all conceptions and crystallised dogmas.

As we saw this is not a modernistic invention but is consistent with the traditional formulation of the left-hand path. Magical speculation and practice should never be detached from original sources nor it should just be dry academicism. In the first case it would be just a romantic esoteric fantasizing, in the second it would be pedantry. In the case of the speculations of the Śaivasiddhānta school we contemplate an amazing fusion of the philosophical and magical approach, a unique inheritance that Dragon Rouge carries on in the perennial flow of the sinister current over the ages.

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Various Notices

THE MAGIC WEEK 2009 will take place between July 27th–August 2nd, when we also will celebrate the 20th anniversary of Dragon Rouge. More info will follow on the forum and in Dracontias no. 1, 2009.



GALLERI NOIR – MANIFESTO. Galleri Noir is both an artist collective and a manifestation of many occult ideas and concepts through the medium of Art – ideas that can be summed

up by the formula of the Angelium: the twilight collaboration of man and the beings behind the veil of the world.

Thus, Art once again becomes a tool of mystic inspiration, maps drawn by the experience of the artist to worlds and places that for all too many people lie forgotten, at best remembered as vague memories from childhood or as a feeling of fascination when one contemplates true Art, nature or mystical texts – a feeling sweeping like an electric current through mind and body, or like a cold breeze, for a short moment drawing the silent watcher nearer a world that today only a few hold the keys to.

Art thereby becomes charts of the alchemical/initiatic processes and procedures in many forms, be it creative paintings based on certain esoteric formula, directly inspired Art through trance or Art inspired by the worlds or beings that the travelling artist has encountered.

However, just like all mystical systems and symbolic universes, the system or the Art is not in itself a perfect window that the uninitiated can look through and see the absolute. The Art needs to be used and contemplated within the context of initiation – the process where man strives to know himself, as a way of understanding reality and the infinite that lies beyond, leading to but not stopping at, illumination. In this process there is no room for empty speculation based on intellectual debate, where the blind tries to understand

the infinite not through experience based on timeless practises that have been known and practised within all complete mystical traditions, but by logical reasoning and rational thought alone.

When we open eyes long forgotten, venture worlds and dreams, and even beyond, we understand that we are not the first to have seen all this. The Angelium is told in so many books, painted in endless pieces of art and spoken in all languages throughout the history of man in such a great detail that when one sees it, one can only marvel.

A website has been created at www.gallerinoir.net and will be updated continually as new pieces of art is created. In the near future one will be able to buy original pieces of art as well as prints and other things of interest.



OKBISH in Qulielfi by Marko. Quotes from Liber OKBISH in a spider web inside the tunnel of Qulielfi that stretches from Lilith to A'Arab-Zaraq.

Lodge Programs



DRAGON ROUGE

Stockholm

The meetings in Stockholm will from autumn 2008 be associated with initiatory level and a new member will be invited to the meetings after having begun the first letter course, through the mediation of the contact person.

The meetings will be based on different subjects which will be worked with during longer periods. The actual meetings will not be limited in time but leave it open for longer and deeper workings, both in theory and practice, and can be followed by social events.

We will also have a deeper form of seminar, about once a month. These seminars will be on weekends and solely from 2.0° and 3.0°.

www.dragonrouge.net
mail@dragonrouge.net



LODGE SINISTRA

Malmö

The work of the lodge occurs mainly through certain projects that stretch over a period of one or two months. Our meetings are mainly focused on these projects. Information about the projects will be available on our web page. The projects are open for people who are interested in joining the lodge and all new members who are joining the work of the lodge will be introduced to the project that we are currently working on. The activities of the lodge is never, however, limited to one specific project and it is thus possible to work with the lodge even if one is not interested in the current project.

Besides the work organised in projects we are occasionally conducting seminars, discussion evenings and open rituals. These are mainly introductions to new members who are interested in becoming acquainted with the work of the lodge. No previous experience is needed to attend these meetings. On the discussion evenings we are serving wine or coffee depending on the evening.

Please contact us if you wish to take part in any of our activities.

Active Circles and Projects

The work of the lodge is mainly connected to three working circles, that are dedicated to witchcraft, dream and astral magic and in depth studies the initiatory system of Dragon Rouge.

THE ASTRAL CIRCLE.

Practise is mixed with theory, discussions and examinations of different techniques.

THE CIRCLE OF DRACONIAN INITIATION.

This is where we examine in depth, the magical system of Dragon Rouge. This circle is mainly for those going the letter course, to be able to work with the techniques together with a guide.

CIRCLE FOR INITIATORY WITCHCRAFT.

This circle is from 2.0° and works with experimental techniques within a European tradition of witchcraft, interpreted from the principles of the Left Hand Path.

AUTUMN/WINTER 2008.

The astral circle and the circle for initiatory witchcraft are working in parallel with a focus on the element of water and entities associated to folkish traditions and beliefs. The co-operation of the two circles enables a strong dynamical magical work in which deep astral workings are combined with more classical ceremonial and ritual operations. Participation in the project can be arranged by contacting the lodge and those responsible for the circles.

The circle for Draconian initiation works with the first and second letter course.



LODGE HELDRASIL

Thüringen, Germany

The future of mankind very much depends upon the recognition of the shadow.

– C. G. Jung in a letter to the priest Victor White.

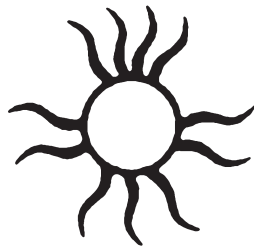
In 2009 Lodge Heldrasil will release not a schedule because we will reform our workings. Most members live around 400 km away from our place, so they cannot take part on our regular meetings. On the Lodge meeting on 20th of December (after the deadline for Dracontias) we will create different circles for different interests. Until now four circles are under debate:

- One circle for Goetic Magic
- One circle for Greek Mythology
- One for Rune Magic (Uthark & Adulruna)
- One circle for advanced astral workings

Each circle will have they own meetings on a regular basis, at least two times per year for each circle. In the next Dracontias we will release the result of our debate. Those who cannot wait until March may visit our website at heldrasil.dragonrouge.net, everything will be released in the last week of this year.

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LODGE SOTHIS

Naples, Italy

New Working Method

As announced before the summer, Lodge Sothis' working method renews for the new magical year September 2008–July 2009, focusing now on different projects instead than on weekly workings. The projects can take place one or two time in the course of a month and a special emphasis will be placed on actual meetings among the participants. The Lodge therefore intends to enter a more intense operative phase, which will propose demanding workings and dedication from the participants. Each project will take place for an indefinite period of time, ranging from 9 months to 2 years and will be composed of different layers, from workings for newer adepts to more advanced levels. Every single members decides how active he wants to be, selecting one or more projects he wants to participate to.

The Projects

1. THE MEFITIS PROJECT

Access: initiands into the 1.0°. Supervisor: Alessandro. Workings start September 2008.

The Mefitis Project, which started last term, will continue as programmed. All newcomers can contact Alessandro for preliminary instructions. The projects deals with the rediscovery of the Draconian tradition through the filter of South-European traditions as the Italic, the Roman and the Greek ones.

2. THE DEMONOLOGY PROJECT

Access: initiands into the 1.0°. Supervisor: Alberto. Workings start October 2008.

This project is strictly connected to the Qliphotic one, and it aims at establishing a close contact among the adepts and the intelligences of the dark side. This will take place in different ways, through rituals, meditations, ecstatic workings, dreamworkings etc. We'll deal with the mighty 72 of the Lemegeton, but also with the powers of the Grimorium Verum and

other grimories, not last with the entities channelled by Dragon Rouge through the years.

3. THE QLIPHOTH AND TYPHONIAN ALKHEMY PROJECT

Access: initiands into the 1.0°. Supervisor: Alberto. Workings start October 2008.

This project will deal with the systematic exploration of the Qliphotic tunnels and spheres, connected with the principle of alchemical becoming. This project is linked to the demonological one, and members are encouraged to take part in both.

4. THE DARK SHAMANISM PROJECT

(Eurasian Magic, Uthark, Folk Magic, Witchcraft, Techniques of Ecstasy)

Access: Preliminary workings: initiands into the 1.0°. Later by selection. Supervisor: Alessandro. Workings start November 2008.

The project focuses on the dark techniques of shamanism, such as those inherited by medieval witchcraft but also those of Siberian and Central-Asia shamanism. Shamanism will be studied in its darkest forms, as those practised by Buryat and Tungusic "black" shamans but also through the ecstatic techniques that have been transmitted sub specie interioritatis in the Western systems.

5. THE PROJECT OF AFRO-CARIBBEAN INITIATORY MAGIC

Access: initiates into the 1.0°. Supervisor: Alberto. Workings start: November 2008.

This project is reserved for those who feel a unique attraction towards the darkest forms of Afro-Caribbean magical currents. These systems will be explored in relation to the sinister current of Dragon Rouge. We'll especially deal with the theme of necromancy, but also with astral and witchcraft techniques belonging to Petro Voudou (especially the Cult of Ghedes), to Palo Mayombe and to the Cult of Santa Muerte.

6. THE DARK HERBALISM PROJECT

(Non-Operative Project)

Access: initiands into the 1.0°. Supervisor: Åsa (Dragon Rouge Stockholm – Mother Lodge). Workings start: September 2008.

This working group will research and develop incenses, ointments, dusts and anything that is possible to realize through botanical alchemy. To participate one has to possess proved skills in this field.

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UR-HEKA PUBLISHING and FIAT NOX

UR HEKA is a small, low-budget publishing house born inside lodge Sothis, which aim is to publish material written by members of the lodge and of the Order, in addition to magical and esoteric works related to the left hand path we may find suitable to release. Until now we have released the following works:

THE PATH OF THE WOLF (41 pp., A5 format) by Vira Saturnio. See description in a previous Dracontias. Price: 5 EUR

FIAT NOX is the bulletin of Lodge Sothis, in which we discuss magical practices, and whose aim is to exchange knowledge and ideas with the Order. Everybody is welcome to provide contributions.

Until now we have three issues out, n. I (November 2002), n. II (July 2003) and n. III (July 2005).

- November 2002 issue is a monography about the Thoth Tarot, and features some extra contents about auric workings and purification rituals. Price: 5 EUR

- July 2003 issue (34 pp., A4 format), has contributions both from the Italian and foreign members of D.R. and it includes theoretical and practical material Price: 5 EUR

- July 2005 issue (35 pp., A4 format) is the summary of 2 years of the lodge's researches into dark Egyptian magic, and presents many new and unpublished articles and an impressive collection of rituals and sigils. Price: 5 EUR

To order an issue you must have at least started practicing the magical course 1.0°. You order our material by sending an email to sothis@dragonrouge.net or urheka@email.it.



LODGE MAGAN

Silesia, Poland

After completing the Necronomicon Gnosis Project, which was our main focus over the last years, our main project at the moment is exploration of the eleven aspects of Tiamat embodied by the eleven monsters that she has created to fight the forces of Light. They are the antinomian principles of Chaos / Darkness

which complete and maintain the cosmic balance and which correspond to the eleven levels of the Qabalistic Tree of Night. This project has started in the winter of 2007 and will be continued in the following years.

The program for the forthcoming months:

December 2008 – February 2009. Our winter astral project: exploration of the Qlipothic aspects of Tiamat through astral and scrying practices.

March: Tiamat and her eleven Qlipothic aspects, part IV.

Our latest release:

Dragon's Blood #7: Samael

The seventh issue of Dragon's Blood magazine presents chosen aspects of Samael and related themes. Contains articles:

- Samael by Lodge Magan
 - Samael the Initiator by Yorgi Krataigos GK
 - Purging Internally Destructive Shadow by Raven Digitalis
 - Gods of a Dying World by E.A. Koetting
 - Divine Insanity by Asenath Mason
 - Samael -The Saibot Way by Saibot
 - Invocation of the Adversary by Daemon V.
- 50 pages A5, softcover, black & white illustrations.

Other Lodge Magan publications

Occult magazine Dragon's Blood:

- Dragon's Blood #1: Beasts of Watery Abyss
- Dragon's Blood #2: Practical Necromancy
- Dragon's Blood #3: Dark Witchcraft
- Dragon's Blood #4: Egyptian Magic
- Dragon's Blood #5: The Adversary
- Dragon's Blood #6: Lilith
- Dragon's Blood #7: Samael

Books:

Glimpses of the Left Hand Path, 2004

Exploring the Unnamable: Wanderings in the Labyrinths of Zin, 2007

Please visit our website for more info about the releases.

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magan@dragonrouge.net

Temple Group Uppsala

The newest project by Uppsalas Tantric Circle are well underway and will probably end during December. The project is centered around Naropas tibetan tantric tradition, with its focus on concrete practice to complete initiation in 6 steps. We will work with the first steps of this initiatory process.

The project is based primarily on the participants private practice of the techniques described in the printed material that one gets access to when starting to work with the project. In Uppsala, we will also meet regularly to practice and discuss the different techniques that will be employed, thereby making it possible to draw insights from the results of others. This will also be done electronically via email for members in Sweden that is not living in Uppsala. Members initiated in 1.0 are still able to join the project.

After the project, grounds for an English version of the material might be possible.

The circle of initiation. The circle of initiation will continue as usual. Making sure that newcomers to the group will be able to work with others with the coursematerial for 1.0 Lilith.

The Circle of Traditional Witchcraft. During the end of 2008 the circle will be planning ahead for the magical work of early 2009.

Contact: tg.uppsala@gmail.com



Temple Group Finland

In 2008-2009, Temple Group Finland is concluding its exploration of the Finnish mythology. Drawing inspiration from the myths and tales of Finnish folklore, continue deeper into the forest of Hiisi, and the unlit tunnels of Manala. Through group rituals and individual workings, as well as astral workings we channel forces of the otherworld under the guidance of Louhi – the Mistress of Pohjola.

September: Väinämöinen's journey to Manala, the underworld.

October: Hiisi – keeper of the forest. Útiseta in the autumn woods.

November: Kalman väki – channelling the forces of death.

December: Madon sanat. The snake in Finnish folklore.

January: The mythical animal helpers of the shaman.

Contact: rgfinland@hotmail.com

Ritual Group Gothenburg

In the autumn of 2008 and spring 2009 the ritual group in Gothenburg will undertake an in-depth exploration of the legendary magical tome known as Grand Grimoire. Our intent is to create a modern practical complement to the ritual texts and mysteries within the book to encourage further explorations by our draconian peers.

*Where Lucifer is the brilliance of the star
I am the breeze of the dreamer.*

*Where Astaroth is the proclaimer of the
antiword*

*I am the ink of the draughtsman.
Where Lucifuge is the liar's tongue
I am the sound of truth.*

I am Belzebuth, Lord of the Flies.

Contact: rg-gbg@hotmail.com

Ritual Group Mexico

We are exploring the dark side of the Aztec & Mayan traditions, specially the Aztec Gods of Death, Initiation and Night: Lord Tezcatlipoca and Lord Mictlantecuhtli; we want to explore the modern cult of the Santa Muerte and the prehispanic traditions in general but we are very interested in the Nordic Pantheon too. All members are welcome to join us or visit us.

Contact: mexicanritualgroup@hotmail.com

Ritual Group Athens, Hellas

Time passes and our work becomes deeper. Working with Naamah and Lilith through Invocations will be one of our main pillars for the forthcoming months of the new season (starting from October). Additionally, working with Goetia will be introduced for the first time in our Ritual Group.

Contact: typhonic_g@yahoo.gr

Magical Courses

The magical courses of Dragon Rouge are recommended to all members that want to deepen their knowledge of magic and get a schedule for magical work with practices and advices. The courses are also the key for those who want to get initiated in the grade system of Dragon Rouge. For the prices, see the shop in the Member Section of the site, where all prices are automatically calculated to suit different destinations and currencies.

Magical Course 1.0°

As a member of Dragon Rouge, you have the possibility to order a six month letter course that will present the foundation of magic and draconian philosophy. After the course you have the possibility to be initiated in the first grade in Dragon Rouge (Lilith 1.0°). The course consists of extensive material of a value of at least EUR/USD 100 (if bought separately) and it also includes previously unpublished texts. The six parts of the course consists of theory and a monthly practice schedule for practical magic and parapsychology. As a participant of the course you will get personal guidance through contact persons in a section of the forum on the DR website, which only the participants of the course have access to. Your user account automatically gets upgraded when we receive your order for the course. The course includes:

- The foundation of magic and draconian philosophy.
- Rituals and ceremonial magic.
- An introduction to dark magic.
- The foundation of Qliphoth and the Qabalalah.
- Chakras, kundalini and sex magic.
- Typhonian alchemy and odinistic rune magic.

...and many other subjects.

Payment is done in the same way as the membership and please keep your receipt until you have received your package.

NOTE – Those who already have the 1,0 Course can buy the new version for half price.

Magical Course 2.0°

This is the magical course that can make an initiation in the second grade of Dragon Rouge possible (Gamaliel 2.0°). The course is constructed according to the same pattern as the first one (Lilith 1.0°), but with a more precise direction and with more personal commitment. Magical course 1.0° must be completed before you can begin with 2.0°. The course includes:

- The foundation to the second qliphotic level.
 - The philosophy of the left hand path.
 - Dream control and astral journeys.
 - Witchcraft.
 - Sex magic and carnal alchemy.
 - Astral rituals.
 - Demonology and deeper studies of the Qliphoth.
- ...and many other subjects.

Member Shop

All prices include postage and packing.

It can take up to 2-3 weeks before what you have ordered arrives, but usually you will receive your items considerably faster.

To order you send well-hidden cash in a registered letter to the address of the order. Always save your receipt of the letter until you have received what you ordered.

You can also pay with PayPal or credit

card. Then use our online Member Shop at www.dragonrouge.net.

Books

QABALAH, QLIPHOTH AND GOETIC MAGIC By Thomas Karlsson

Qabalah, Qliphoth and Goetic Magic by Thomas Karlsson is a unique practical introduction to magic. The main thread of the book is the exploration of the Qliphoth and the dark mysteries which have for so long been a repressed part of western esotericism. Instead of ignoring and denying the dark side, the author reveals, step by step, how man can get to know his Shadow and, through this, reach a deeper knowledge of the Self. By exploring and not by repressing the Shadow it can be transformed from a destructive force into a creative power.

The book deals with the problem of evil, the symbolism behind the fall of Lucifer and man's creation process according to Qabalistic philosophy.

The theories that are presented in this book are also linked to practice. Several examples of rituals, meditations, magical exercises and occult correspondences can be found within. Qabalah, Qliphoth and Goetic Magic contains more than one hundred demonic sigils and pieces of art that were created specifically for this book. A unique collection of all the sigils from the classic grimoires Lemegeton: The Lesser Key of Solomon and the infamous Grimorium Verum are also included.

Binding: half-cloth hardcover. The first 30 copies are signed by the author. 248 pages.

EMBRACING THE DARK: THE MAGIC ORDER OF DRAGON ROUGE – ITS PRACTICE IN DARK MAGIC AND MEANING MAKING By Kennet Granholm

The study of Western Esotericism is an emerging academic field with research mainly being carried out on historic currents ranging from Renaissance to early modern Europe, and on the "New Age" movement. The mode of spirituality called the Left Hand Path has, however, not yet attracted the attention of academia. The present study of the dark magic order DRAGON ROUGE constitutes an attempt to contribute thoroughly and creatively to this line of research. Objects of the study are the organization, philosophy and practices of the or-

der, as well as the adherents' construction of coherent world views. In an attempt to shed light on the particularities of this contemporary late modern esoteric phenomenon, a historical perspective on Western Esotericism has here been combined with a discussion on the impact of recent societal change.

This is a unique opportunity to get a copy from this limited first printing of the doctoral thesis on Dragon Rouge, which also is the first, but certainly not the last, academic thesis on a Left Hand Path subject.

Binding: paperback. Number of pages: 347. ISBN 951-765-251-8.

UTHARK: NIGHTSIDE OF THE RUNES By Thomas Karlsson

This is an introduction to runosophy and gothic rune magic. It is based upon the controversial Uthark theory advocated by the Swedish professor Sigurd Agrell in the 1930's. The Uthark is thought to be the dark and secret version of the rune row only known by the initiated rune masters. In this book the Uthark theory is applied to practical Nordic magic. The book contains a chapter about the Swedish rune mystic Johannes Bureus who expounded a system of gothic rune qabalah in the beginning of the 17th century. The dark dimension of the runes and the underworld initiation of Odin is the main theme of this book. Uthark: Nightside of the Runes presents the runes as a Helwegr – a road to Hel, which leads to illumination and self-deification.

Binding: hardcover. ISBN: 91-974102-1-7.
Number of pages: 150.

GLIMPSES OF THE LEFT HAND PATH

Glimpses of the Left Hand Path is a collection of essays from the old website of Lodge Magan. The articles, which focus on diverse aspects of the Left Hand Path and were written by members of the lodge, are now available in English. The book is a paperback, 140 pages, containing 15 essays along with the additional practical part of suggested workings. The articles cover such themes as witchcraft, dark Egyptian deities, Rudolf Steiner's demonosophy, black magic in Ancient Persia and many more. Glimpses of the Left Hand Path is a unique publication in a limited edition, including practices and rituals not published anywhere else.

Binding: paperback. Number of pages: 140.

Webpage and Member Service

www.dragonrouge.net

Feel free to visit our webpage on the internet. Apart from the regular information, you have the possibility to use the members section for discussions and to share information with the other members. We also offer magical literature and older DR material for download in PDF format.

HOW TO ACCESS THE MEMBERS SECTION

To log in to our members section it is required that you register a username. The options of user name is (example John Peter Smith):

John, John S., John Smith, Smith, J. Smith, John Smith, John P. Smith, John P. S.

All other combinations than exactly as above will be rejected and it has to be written exactly like this (with capitals and periods), or else you won't be able to log in. There is also a limit of maximum 20 characters (including spaces).

Password is can be anything you like, but must contain both letters and numbers.

Send an email to administration@dragonrouge.net and tell us who you are and which user details you want.

In the member section you also have access to the Member Store and in the control panel you can administrate your user account (change password etc).

The member fee is € 40 in Europe and € 45 outside Europe.

MEMBER SERVICE

On the webpage you also have access to our Member Service, where you can notify us of address changes and if something you ordered didn't get to you or if the Dracontias didn't arrive. Or anything else that concerns the administration of the order.

SUPPORT FUND

The Support Fund of Dragon Rouge was originally started with the goal of gathering 15,000 SEK in order to restore and furnish our

Draconian temple at Gotland, a goal that was reached and the temple was first inaugurated at the Annual Meeting 2003.

Since then, the temple has been improved both practically and aesthetically, and we have more plans for the temple and the vi behind the temple building — the fireplace that serves both ritualistic and leisurely purposes at our meetings.

When contributing to the support fund, you can stay anonymous or use a pseudonym if you wish, otherwise your name will be presented together with the sum. The use of the fund money is reported at each annual meeting.

PAYING WITH PAYPAL AND CREDIT CARDS

On the webpage you can order everything we offer for sale, for example courses, books, other publications, etc. These you can pay with credit cards Also the annual fee for membership and donations to the Support Fund can be paid there by card.

PAYING WITH CASH

If you don't like to order through the webpage or paying over internet, you can order like before by sending cash in a registered letter. Always keep your receipt until receiving what you've ordered.